



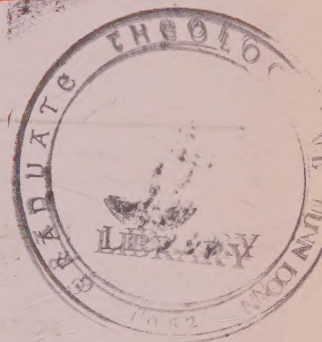
# The South India CHURCHMAN

The Magazine of the Church of South India

● MAY-JUNE 1981

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OCT 14 1981



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# Pentecost: The Gift of Power



‘But when the Holy Spirit has come upon you, you will receive power to testify about me with great effect, to the people in Judaea, in Samaria, and to the ends of the earth, about my death and resurrection.’ Acts: 1: 8.

According to the Calendar of the Church of South India the season of Pentecost starts this year from Sunday, the Seventh of June. Thereafter all Sundays till the beginning of the season of Advent will be called ‘... Sunday after Pentecost’. This is an indication of the vital significance the Church attaches to Pentecost. But what does Pentecost mean for us today? In this issue we publish an article by Bishop Sundar Clarke in which he has dealt with the meaning and relevance of Pentecost for us. After drawing our attention to the lack of interest and enthusiasm in the celebration of Pentecost, he states: ‘The Church of South India needs to capture the Spirit of Pentecost and needs to make it a true Festival of the Church. The Synod and all the Dioceses must to give much more prominence to the Festival of Pentecost and Churches must be decorated, family feasts must be arranged, special mid-night or early morning services must be held so that the third person of the Trinity will receive his rightful place in the life and witness of the Church’.

This call to celebrate Pentecost in a fitting manner is quite timely and welcome for it is on the day of the first Pentecost that the new community of the people of God received new power through the Holy Spirit—a power which released into human affairs a new moral and spiritual force which transformed people, social structures and cultural values. When the power of the Holy Spirit came upon them, the disciples and others who were praying and waiting to receive the promised Holy Spirit, became new men and women full of zeal and courage to witness to the Crucified and Risen Lord. The Power of the Holy Spirit which they received as a gift from God inspired and strengthened these ordinary men and women to undertake and accomplish extraordinary deeds. They were hailed by their contemporaries as: ‘These are the men who have turned the world upside down’. Pentecost also released a mighty force which, acting as dynamite, explored the obsolete and oppressive structures of imperial Rome and laid new socio-cultural foundations of a more just and humane social order. Under the impact of the transforming power of the Holy Spirit they became a new Charismatic Community bound together by the love of Christ.

The world today, as in the days of the first Pentecost, is badly in need of a new moral and spiritual power to create a new human community based on the values of freedom, equality and human dignity which constitute the essence of justice. Pentecost brings to us the greatest assurance that God is a fulfiller of His promise. On the day of the first Pentecost He fulfilled the promise he made to His disciples: ‘I send my Holy Spirit when I ascend to my Father’. In fact, Pentecost is the fulfilment of the promise made by God through Prophet Joel who declared:

‘I will pour out my spirit upon all of you!  
Your sons and daughters will prophesy,  
Your old men will dream dreams  
And your young men see visions  
And I will pour out my spirit even on your slaves,  
Men and women alike and they shall Prophesy.’

This promise is made to us also. This should assure us of the fact that the power of the Holy Spirit is available to us also, imperfect and weak though we are. If only we are open and willing to receive the Holy Spirit which God has promised to give us freely, He will fill us with the power and equip us for His mission in our world today.

The fact that the power of the Holy Spirit is present and active in the Church of South India is testified by the miraculous settlement of all the Court Cases of the Karnataka Central Diocese. This is vividly brought out by our Moderator in his message published in this issue. The transforming power of the Holy Spirit is forcefully brought out by him in this message; ‘It was such a joyful occasion to meet those people who were tightening their nerves and even rolling up their sleeves, only to face us in Civil Courts. They were submitting this to the authority and control of the Holy Spirit and I had the joy of speaking to them and praying with them. Though there were a few disjointed questions and controversial subjects raised the Diocesan leaders managed that situation so well and said: Our stand to withdraw the cases is final!’ Let us pray that other dioceses with similar problems may avail themselves of the exploding and transforming power of the Holy Spirit and thereby witness to the fact that Pentecost is not a mere date on the Church’s Calendar but a personal experience which changes ordinary people into extraordinary people and empowers them for God’s mission in the crisis-ridden world of today.



# The Holy Spirit

## INTRODUCTION

The Holy Spirit as the third person of the Trinity has been rather neglected in the preaching, teaching and experience of the Church. We have not fully realised the significance of Pentecost and we have not sufficiently celebrated the Festival of Pentecost. Christmas is celebrated with pomp and ceremony. Easter perhaps with less pomp but certainly with joy and hope. But somehow Whit Sunday passes by as rather an uneventful occasion and more often than not, it is just another Sunday in the year.

The Church of South India needs to capture the spirit of Pentecost and needs to make it a true festival of the Church. The Synod and all the Dioceses need to give much more prominence to the Festival of Pentecost and churches must be decorated, family feasts must be arranged, special mid-night or early morning services must be held so that the third person of the Trinity will receive his rightful place in the life and witness of the Church.

### The Holy Spirit—God available to Man

#### *The Holy Spirit in the O.T.*

In the Old Testament though we do not come across the words 'the Holy Spirit', he existed from the very beginning in the Father and in the Son. The Hebrew word Ruach and the Greek word Pneuma were understood as a powerful or perhaps even a destructive wind. The spirit of God in the Old Testament was also the breath of God and in the Old Testament the Holy Spirit is described as the Ruach Adonai (The spirit of God). The root meaning of spirit is Ruach and Ruach always was understood as a strong, mighty wind. Perhaps the spirit of God may be described as the mighty wind of God (Ps. 33 : 6 ; Ps. 104 : 27-30).

We find that Ruach Adonai or the spirit of God was available even at the time of creation. As we read in Gen. 1 : 2 'The Spirit of God was moving on the face of the waters'. Ps. 18 : 5 ; Ps. 104 : 30 also say 'When Thou sendest forth thy spirit they are created and thou renewest the face of the ground'. We see that the Spirit of God was available as from the very beginning and to eternity.

The Old Testament also speaks of the spirit of God being a force which adds an extra plus to man. He is God available to man and making man God's special. In Gen. 41 : 38 we read about Joseph being a man with the spirit which enabled him to be someone very special in the sight of Pharaoh and his people, and Pharaoh said to his servants 'Can we find such a man (Joseph) as this in whom is the spirit of God?'

In the Old Testament the spirit of God is not only God available to man but also giving certain specific

qualities. The spirit of God gives physical strength. In Judges 6 : 34 we read about Gideon—'But the spirit of the Lord took possession of Gideon and he sounded the trumpet'. In this way God was available to Gideon, giving him physical strength to deliver the Israelites from the Midianites and Amalakites. He also gave strength to Samson, (Judges 14 : 6) 'And the spirit of the Lord came mightily upon him and he tore the lion asunder as one tears a kid ; and he had nothing in his hand'. The spirit of God is available to man also to give intellectual strength. God made himself available in giving wisdom and discernment to man. Judges 3 : 10 speaks of Othriem having received wisdom to judge Israel. Again we read about the increase of intellectual capacity made available by the spirit of God in Job 32 : 8.

God makes himself available by giving moral and spiritual strength. 'So there are innumerable prophecies who are standing illustrations of men filled with the spirit of God and also filled with moral and spiritual strength.' Num. 11 : 29 ; 1 Sam. 10 : 2 Sam. 23 : 2 ; 1 Kings 22 : 24 ; Isaiah 42 : 1 ; Isaiah 61 : 1f ; Eze. 11 : 5 ; Micah 3 : 8f.

#### *Inter-testamental Period*

We find the spirit of God available even in the inter-testamental literature. Though the conception of the spirit of God and his availability falls into the background in Apocryphal and Apocalyptic literature, we still have some reference to it in the Jewish Alexandrian book of Wisdom 1 : 7 'The spirit of God hath filled the world'. XII : 1 'For thine incorrupt spirit is in all things. Wherefore thou convictest little by little them that fall from the right way'.

#### *Synoptic Gospels*

In the New Testament we read about the Holy Spirit being available and also being a part of Jesus himself. Perhaps the emphasis in the New Testament is on the availability of the Holy Spirit as found and expressed in the life of Jesus Christ. From the very beginning of the Gospels we find the Holy Spirit fully identified and associated with Jesus Christ. He was conceived by the Spirit. His emphatic synoptic gospels and open declaration made at his baptism when the Holy Spirit descends as a dove and Jesus is proclaimed to have in himself the sonship of God and the spirit of God within himself (Mark 1 : 10 ; Mt. 3 : 60 ; Luke 3 : 22). In Luke 4 : 1 we very clearly read that He is full of the Holy Spirit. It is interesting to note that in the synoptic gospels there are more frequent references to the Holy Spirit in Luke than in Matthew and Mark. This becomes obvious in the authorship of the acts of the Apostles.



#### *Fourth Gospel*

The fourth gospel perhaps develops a theology of the Holy Spirit. The gift of the spirit was given to the disciples after Jesus was glorified (John 7:39). In John 16:7 we read that the function of the spirit is to carry on the work of Christ. John gives a crypt description of the Holy Spirit as *paracl'tos*, meaning comforter or according to Wycliff Comfortator or strengthener, consoler according to Origen. In the margin of Moffat and the revised version he is understood as helper and Lofthouse translates the word as vindicator and another theologian as 'friend in need'. John gives a description of the Holy Spirit as the agent of new birth (John 3:5) and interprets the gospel of Jesus Christ anew to each generation bringing out the availability of God.

In the Pauline epistles, the Holy Spirit is the transforming power of God resulting in the fruits of the spirit, Gal. 5:22-23.

He is therefore God available to man both in the Old Testament and the New Testament. He is a person—a He and not an It. He is the created transforming, moralising and the energising power of God. He is God available to man.

We need to make special mention of the fact regarding the availability of the Holy Spirit to the early Christian Community. Perhaps they were dejected and depressed. Their Lord and our Lord had come and gone. They felt lost, lonely, desperate and they wanted fulfilment of the Messiah to be not only a reality, but also a contemporary reality. They believed that he was available to them and they wanted a greater realisation of the availability of God. In Acts 1:14 we read that they waited for the Holy Spirit. A hundred and twenty had gathered in the upper room and 'these all continued with one accord with prayer and supplication'. They knew that the Holy Spirit was God available to man. They wanted God the eternal contemporary (the Holy Spirit). They waited for the Holy Spirit and in a sense they waited for the Holy Spirit. They were in constant supplication and beseeching. Then the Holy Spirit came down as a 'rushing, mighty wind' (Acts 2:2) and also in 'cloven tongues' of fire (Acts 2:3). God the Holy Spirit is available to us and we need to want him, we need to wait for him and in a sense we need to wail (supplication) for him.

#### **The Holy Spirit—God acting in Man**

The Holy Spirit is power, transforming power, his personalised power. As Alec Vidler says 'He is God in action in History' or in the words of F. W. Dillistone he is 'God in action in human life'. Alan Richardson has rightly defined the Holy Spirit as 'God's Spirit in God's Acting'. The Holy Spirit is God acting in man and in human history. He has not only been with the Father and the Son in creating history but he renews history as the active catalyst.

His activity is varied and manifold. He acts as God the interpreter. He interprets the Godhead to man, man to himself and man to his neighbour John 15:26. 'But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me'. The Holy Spirit testifies the Godhead to man and interprets God to man. We have a similar reference to this in John 16:14. We understand the action of God through the power of the Holy Spirit.

The action of God is not only to interpret himself to man but also he enables man to understand himself. He interprets man to himself John 16:8 says that 'when the Holy Spirit comes, he will convince the world of righteousness and of judgement. The Holy Spirit gives us an introspective look at ourselves. Perhaps the words of Socrates 'man know thyself' comes alive through the action of the Holy Spirit and again the Holy Spirit says to man 'your life unexamined and uncriticised is not worthy of you'. The Holy Spirit gives us a discerning, introspective and analytical mind. Jesus the light or the search light is focused into human life by the action of the Holy Spirit.

The Holy Spirit is God who interprets man to his fellowmen. It is in the light of the Holy Spirit that we are truly able to understand our neighbour. Concern, love, compassion are virtues demonstrated by Jesus Christ, and the Holy Spirit acts in our life enabling us to interpret these qualities to be extended to our neighbour.

The Holy Spirit does not act in any one particular way. The Holy Spirit as God active in man is very clearly demonstrated to act in different ways. In other words he is the giver of varied gifts to varied people. He is God acting in nature, man and the world.

There seems to have been some confusion in the minds of people regarding the gifts of the Holy Spirit and St. Paul in his letter to the Corinthians in the 12th chapter, verses 4-11 very clearly tells us of the Holy Spirit, as one spirit who gives various gifts. He gives the gift of wisdom, knowledge, faith, healing, miracles, prophecy, interpretation of tongues. The scripture does not claim that only those who speak in tongues are in possession of the Holy Spirit. The scripture very clearly tells us that whether man speaks in tongues or not, he could be filled and baptised by the Holy Spirit. So speaking in tongues is not the only sign and symbol of the Holy Spirit. There are many Saints of God who have been baptised by the Holy Spirit and filled with the Holy Spirit who have not spoken in tongues. We can thank God for them and we can thank God that they were Holy Spirit filled men. We can also thank God for many people who have been filled with the Holy Spirit and who can speak in tongues. The Holy Spirit manifests himself through tongues and through others and through many other good expressions. So we must be very clear about the gift of tongues. It is not the only expression of the Holy Spirit.

The Holy Spirit acts as the teacher. John 14:26 says 'He will teach you all things and bring to your remembrance all that I have said to you'. John 16:13 says that 'he will guide you into all the truth' and 'he will declare to you the things that are to come'. In other words the Holy Spirit as teacher teaches us all things, brings to remembrance all things. He is our recapitulator or even our remembrance. He also guides us into all the truth, and will declare the things that are to come. The Holy Spirit is a teacher with eschatological significance.

The Holy Spirit is helper. Romans 8:26 says: 'Likewise the spirit helps us in our weaknesses'. He helps us by giving us new strength in old weaknesses. We are so human, so prone to temptation, so spiritually fragile and we have the flesh in us. In our human weaknesses the Holy Spirit gives new strength. We are weak and He makes us strong. He helps us by interceding for us. He helps us to bear fruit (Galatians 5:22-23) and above all the Holy Spirit makes Agape real to us. He

*(Continued on page 5)*



## *Central Karnataka Diocese—Reconciliation Service*

# The End of A Long Drawn Legal Dispute— Peace Restored

The Synod Officers and quite a few leaders of the Karnataka Central Diocese were trying their best during the last 14 months to bring about peace and reconciliation in the Diocese. Even fifteen days ago everything looked bleak and reconciliation was impossible and few more fresh Court cases were coming in. But suddenly the whole thing took a new turn and the Lord had heard the sincere prayers of thousands of men and women and the change that has come about is more than a miracle. The General Secretary of the Synod Rev. Dr. Victor Premasagar and I were in Bangalore towards the end of March and met a few of the top level lay leaders and some of the Clergy and put it to them that this kind of tension and litigation would never bring any kind of peace, and nothing positive could happen in the Diocese. The very next day five people from each party were willing to come out to negotiate terms with us, but we put to them in a straight forward manner that unless the court cases were withdrawn unconditionally and a clean situation was created we would do nothing. Our word was taken very seriously and they acted upon it. In the next three days the two layers were brought together only to work out the proforma as to how the withdrawal of the civil suits may be signed by the Plaintiffs.

On Sunday, 12th April '81 after I returned from a few Confirmation services in KGF area, there were more than 45 people most of them being Plaintiffs and a few defendants in the Civil suits related to KCD. They were waiting in the Diocesan Council Hall. It was such a joyful occasion to meet those people who were tightening their nerves and even rolling up their sleeves, only to face us in Civil Courts. They were submitting this to the authority and control of the Holy Spirit and I had the joy of speaking to them and praying with them. Though there were a few disjointed questions and controversial subjects raised the Diocesan leaders managed that situation so well and said: Our stand to withdraw the cases is final. I prayed with them and rushed to catch for the evening train to return to Tiruchy.

The Holy week came in. There were holidays of one kind or another and there was doubt in the minds of many, I doubted too, as to how the court cases, so many in number could be withdrawn during that week. But the Lord could do wonders, nothing is impossible with our Living Lord. Before Easter morning came, I was busy with Maundy Thursday, Good Friday, and

then Easter Eve Service of Confirmation and returned late in the night. I was not sleeping but rolling up and the cool breeze came upon me and as I was about to go to sleep, a little boy, less than 12 years old stood before me and unrolled a paper and read to me the number of Court Cases already withdrawn and finally he rolled up the paper and gave it in my hands and disappeared.

Was it a dream, a vision! what it was I do not know. I had no means of checking up this because Easter day was again a busy day.

If the court cases were withdrawn we were going to have a Service of Reconciliation in Bangalore on 20th April Easter Monday. Accordingly my wife and I arrived in Bangalore on 20th April '81 morning and I got the information through both Rev. V. K. Samuel and Rev. Dr. J. R. Chandran that all the court cases in the Courts of Karnataka, including those in KGF, Tumkur and Hosur, were all withdrawn and that they had planned for the reconciliation service at 6.30 p.m. that day at St. Mark's Cathedral. I read through the Order of Service prepared by Rev. Dr. J. R. Chandran. It was a beautiful service of prayers, confession, intercession and a solemn prayer of dedication, with appropriate hymns.

Around 6.15 p.m. my wife and I along with Rev. Dr. Mrs. J. R. Chandran went to the Cathedral and found that the Cathedral was already filled and those who came later had to go around and seek places and quite a number had to stand outside. It was a thrilling experience to see the people coming in. We could imagine how they were longing for peace and expressing their agony over the tension, division, bitterness and the dispute and they must have been praying for such a service and they were in the Cathedral full of praise and worship, to give thanks and to rededicate themselves.

In the Order of Service there were places given for the four linguistic congregations to sing, to read the word of God in the four languages and there were Clergy and Laity participating in the prayers and reading of the lessons. Rev. Dr. Russell Chandran lead the opening part of the service. We even read the 1st Corinthians Ch. 6 of St. Paul condemning Christians going to Civil Courts for settling their disputes. I was asked to give the message and I chose Ephs. 2nd Chapter, Verses



13-15. As far as I could recollect it was not a preaching of a sermon, but it was an outpouring of my grateful heart, praising and thanksgiving and calling for rededication.

Before we could all take the solemn prayer of commitment and dedication, I gave a call to the Presbyters who were present in the Cathedral to come forward and I gave them an opportunity for rededication, so that through the deeper commitment and a dedicated Ministry, peace could be made lasting. Rev. Dr. J. R. Chandran and I gave the peace to the Presbyters and requested them to take it to the Congregation, not in a mechanical way but with a great burden that peace should be real and that it should break all barriers and division. They did it in a very solemn way and we took the prayer of solemn dedication and I am giving here under the prayer for your information.

We closed the service with Benediction and the hymns. 'LOVE DIVINE, ALL LOVES EXCELLING.'

Thus the whole tension and all the Civil disputes have come to an end and already the *Deccan Herald* and other newspapers have published this reconciliation service. It has become a model to others to copy and a great witness to the Non-christians in the city, perhaps to the whole State, to the judges, lawyers, politicians and Government Officials that only the living Lord Jesus could work a miracle of this kind. The Risen Lord has done it. We praise him from the bottom of our hearts that the diocese had been brought back to its normalcy and hereafter the Diocesan committees and other things can go on smoothly. Mr. John Verghese, our Hony. Treasurer was with me on this day of great experience. The Synod Officers are moving into Bangalore on the 28th April '81 to make further plans with the Officers of Karnataka Central Diocese so that all other things pending could be taken up and my Commissary Rev. Dr. R. Chandran can assume final responsibility and go ahead with the Diocesan affairs in a peaceful manner.

May the Lord's name be praised. All glory and honour be unto Him, Father, Son and Holy Spirit.

SOLOMON DORAISAWMY,  
*Bishop & Moderator, CSI.*

April 23, 1981

### DEDICATION PRAYER

Almighty God, who has brought again from the dead our Lord Jesus, the glorious Prince of Peace and given us the ministry of reconciliation, grant us power, continually to grow in newness of life, and be witnesses to your righteousness and peace. Deepen our commitment to the fellowship which you have given us in the Synod of the Church of South India and in the Karnataka Central Diocese. Grant that the way we live in fellowship and settle our differences may always bring honour to your Holy Name, through Jesus Christ our Lord ..... AMEN.

### The Holy Spirit—(Continued from page 3)

helps us to receive God's love and to be channels of God's love. It is in this sense that St. Paul after describing the various gifts of the Holy Spirit in 1 Cor. 12 goes on to the fulfilment of the gifts of the Holy Spirit in love—1 Cor. 13.

### The Holy Spirit—God activating Man

The Holy Spirit is God available to man, the Holy Spirit is God in action in man and the Holy Spirit is God activating man. The whole process of activation comes through the Holy Spirit who is our enabler. He is the enabler in mission, He is God sending us forth into the world. The good news of Jesus Christ, the gospel, the kerygma are all propelled forth into the world through the power of the Holy Spirit. He is the sending force. Every account of mission will need to include the Holy Spirit and the Holy Spirit needs to be taken into every account of mission. The Holy Spirit is the conveyor of mission.

The Holy Spirit is also described as power given for witness. In Acts 1 : 8 we read 'We shall receive power, after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem and Judaea and Samaria and unto the utmost parts of the world'. The word power in Greek is *Dunamis* and perhaps the word dynamite has come from this word *dunamis*. In terms of the Holy Spirit activating man we need to understand the Holy Spirit as an explosive force. He is not latent energy but dynamic energy. He is not the residue of God but the reinforcement. The Holy Spirit is God who explodes Jesus Christ into every aspect of human life and enables us to explode Jesus Christ into the world. The power of the Holy Spirit is such that we are exploded to explode. When filled with the Holy Spirit we become spiritual dynamites blown up ourselves to blow and blast the gospel into the world. This is the Holy Spirit activating man.

We therefore need to take the Holy Spirit very seriously and we need to know more about the Holy Spirit and experience the Holy Spirit more. The Church of South India should arrange for more preaching and teaching missions where people will have opportunities to know more about the Holy Spirit and experience the Holy Spirit in a greater measure. Perhaps the best way to sum up any doctrine of the Holy Spirit is in the words of that beautiful chorus.

'Spirit of the living God fall afresh on me.

Break me

Melt me

Mould me

Fill me

Use me

Spirit of the living God fall afresh on me.'

SUNDAR CLARKE,  
*Bishop-in-Madras.*



# Living in Christ with People

ASIA SUNDAY

31 May 1981

The Christian Conference of Asia is a regional ecumenical fellowship of Christian churches and national councils of churches. There are 86 member churches and 16 national councils within the CCA fellowship today.

The CCA region extends from Pakistan to New Zealand, and from Korea and Japan to Indonesia and Australia.

Born at a meeting of Church leaders at Prapat, Indonesia, in March 1957, the CCA was formally inaugurated at an assembly on the Sunday before Pentecost 1959.

That's why we celebrate the Sunday before Pentecost as Asia Sunday.

On Asia Sunday we thank God for the CCA and what it has meant to us. We pray for God's continued blessings upon its work.

We pray for the countries and peoples of Asia, Australia and New Zealand, and for the Church's witness in our countries to the love and the justice of God.

## LET US PRAY FOR OUR PEOPLES AND CHURCHES

<b>Australia</b>	That God's Spirit may enable us as churches to work for unity, peace and justice for all God's people.
<b>Bangladesh</b>	That God's Spirit may mend what is broken and set us free to serve all our people.
<b>Burma</b>	That we may be given the courage to fight for what is right and the love that will enable us to make use of all that we have for the development of our people.
<b>Hong Kong</b>	That in the International Year of Disabled Persons, Christians in Hong Kong may seize opportunities to serve the disabled and, in so doing, learn more about what it means to be human.
<b>India</b>	That our people may be delivered from the bondage of physical poverty and moral apathy.
<b>Indonesia</b>	That we may be true to our calling to live and witness to the Gospel and serve our people.
<b>Japan</b>	That our people may be delivered from the worship of human power, from the desire for it and the fear of it, and that we may learn to love our neighbours.
<b>Korea</b>	That through all the trials and changes we face, we may be enabled to reflect in our lives God's concern for our nation.
<b>Kampuchea</b>	That the process of healing may continue, and we may once again become a people and a nation.
<b>Laos</b>	That we may achieve our identity as a nation, and may have the freedom to make our own decisions and the wisdom to make responsible decisions.
<b>Malaysia</b>	That our people may learn to live in tolerance, to develop the resources of the nation wisely and to share them justly.

**New Zealand** That God will give us wisdom and courage to resist the powers of evil, and the strength and the vision to work for the coming of his Kingdom of justice, peace and love.

**Pakistan** That the Church may be united and strong and continue to witness amidst difficult circumstances.

**Philippines** That we may be guided and blessed as we strive, so that our people may enjoy the life abundant in an atmosphere of real freedom.

**Singapore** That we may not succumb to the values of consumerism, but centre our lives on Christ.

**Sri Lanka** That as Christ's Church we may strive to build a just and righteous society where national, religious and racial harmony will prevail.

**Thailand** That no power may hold us or any other people as hostage, except the power of the love of Christ.

**Taiwan (ROC)** That in our present trials and uncertainties we may hold fast to the faith that the Lord works vindication and justice for all who are oppressed.

**Vietnam** That as a nation we may be saved from our isolation, and as a Church we may achieve unification and play our part in the task of national reconstruction.

## A Prayer for the Church in the People's Republic of China

Let us thank God for the faithfulness of fellow Christians in China, and for the new atmosphere of religious freedom in which they may witness and worship.

Let us pray for the gift of understanding and humility so that we may learn from them.

Let us commit the Church in China and the people of China to the God who revealed himself to all people in the healing and saving work of our Lord Jesus Christ.

## Living in Christ with People

When the Seventh CCA Assembly meets in Bangalore, India, from 18 to 28 May this year, it will address itself to the theme of *Living in Christ with People*.

At the Sixth Assembly which met in Penang five years ago, our theme was *Jesus Christ in Asian Suffering and Hope*.

The present theme describes our calling as Christians. We are called to live in Christ; we are also called to live with people. The theme reminds us that these are not separate aspects of Christian living. We cannot choose one or the other. They go together and they are inseparable. The theme points to that togetherness and holds it up as the measure of the integrity of the faith we profess.

Because Christians from all parts of our region will meet in Bangalore, we shall as an Assembly celebrate Asia Sunday on 24 May instead of on 31 May.



# Christian Nurture Through Liturgy

## The Liturgy and Life 'in Christ'

There are Christians who lay so much store by the experience of conversion and rebirth that they underestimate the steady Christian nurture which the Church seeks to give her members through the discipline and pattern of experience bound up with the seasons of the Christian Year and its associated liturgy. The Church, however, without in the least minimising the importance of conversion, emphasises the fact that Christian life is essentially a continuous participation in the life of Jesus, the Head of the Church. For describing the Christian's true life the New Testament uses expressions such as being 'hid with Christ', being 'in Christ', 'fellowship of Jesus Christ' and 'abiding in Christ'. One of the most helpful ways in which the Church can lead its members to an effective incorporation in Christ is through its liturgy. When we take the trouble of studying the liturgies of churches of different traditions we shall be agreeably surprised that even in relation to the formulations of doctrines, which puzzle or cause offence to us, the liturgies of the different churches—which ought to be the mainstream and expression of doctrine and tradition—show remarkable agreement and unity. The Liturgy attunes us to the rhythm of the life of Christ and kindles in us the true spirit of response to God's call of us in Jesus Christ. Not only does the liturgy confront us with the great and eternal verities of the Godhead and instruct us in the doctrines of the Church but, through its prayers and Bible readings, it also sets forth before us in yearly cycles the pattern of the Word made Flesh thereby inviting, instructing and conditioning to an ever deeper participation in that Life which is the light of every man (John 1:4).

## The Church and The Bible

From the earliest days of Christianity the weekly coming together of the people for worship was an important occasion for Christian teaching. In Acts 2:42 we read: And they were adhering firmly to the teaching of the apostles and fellowship of the breaking of the bread and the prayers. It has been pointed out that 'the definite articles before the nouns suggest that they were semitechnical terms denoting not only a new basis of society but also of Christian liturgical custom'. An examination of early apostolic teaching, letters and prayers would reveal that the early Church's instruction was rooted in the Scriptures, and Scriptures to the early Christians meant the Old Testament. The life, and death and the resurrection of Jesus and the outpouring of the Holy Spirit had not only transformed the lives of the early Christians but transfused their whole vision of the 'future of mankind and of the universe with a new hope. As they revered Christ, as Lord in their hearts and lives they were always eager and ready to put across to others in simple terms the Good News, the basis of their faith, with gentleness and reverence (I Pet. 3:15). This Good News was centred in their Lord Jesus Christ and He illumined to them the whole of their Scripture in a new way and He to them was the fulfilment of it all (Luke 24:27). No one can pretend that the Old Testament is an easy book to understand. It

is made up of disparate books and the different passages do not always present a unified, clear, central message. The integration of the Old Testament with the Good News of Jesus and the presentation of it as finding fulfilment in Jesus was by no means a simple task. But to the apostles it was a task of crucial importance. The lines along which they were to attempt this was both clear and natural to them. It was in response to the great need of 'bearing witness' to the central realities of the Christian faith that the New Testament writings were composed. Subsequently the Canon (Norm or standard) of Scripture, that is our Bible, was established. The New Testament was the account of the fulfilment of the Old by Jesus Christ. The holding together of the Old and New Testaments as one integrated whole demanded of the early Church much thought and careful study. But 'the sustained labours of generations of early biblical scholars gradually established certain broad controlling principles of interpretation, and these ultimately crystallised into a general *Schema* by which the study of the Bible was henceforth to be directed. The *Schema* provided a sort of framework for Christian devotion and instruction and it shaped the pattern of the Church's services for the Christian year. The *Schema* has been revised and modified in response to the needs of successive generations of Christians and in the light of fresh study and insights into the Bible. This pattern is embodied in the lectionary of the Churches. Those who are nurtured on the pattern of Scripture readings incorporated into the Church's worship need never lend support to the satirical epigram about the Bible:

This is the book where everyone seeks his own proper opinion;

This is the book where still everyone finds what he seeks.

As C.H. Dodd puts it: 'Church and Bible are so closely bound together in one historical complex that it is only common sense to expect the Bible to speak to us most clearly in the context of the continuing life of the Church'. (*Bible Today*). The lectionaries of the churches of different traditions differ somewhat but it will not be difficult to perceive an underlying unity in their message for the different seasons of the liturgical year.

## The Liturgy, a School of Religion

The Church has always regarded the Christian nurturing of its members one of its primary duties and the *sine qua non* of its existence. The cumulative influence on a Christian, conscious and unconscious, of the regular reading of the Scripture, and the exhortation based on the scripture through homilies and discussion, the singing of hymns and the saying of the appropriate collects and prayers in the Church's worship extended over one's life-time can be and is tremendous. The hymns, prayers and the collects, themselves derived from and rooted in the Bible, reinforce the message of the lessons.

Dr. Paulose Mar Gregorios of the Orthodox Syrian Church, a theologian and biblical scholar of no mean



standing, testifies to the influence of the liturgy for Christian nurturing in the Scriptures in the following words: 'One often encounters the notion that in East the liturgy has replaced the Scriptures at the centre of the life of the Church ..... (But) Modern Old Testament and New Testament scholarship is coming to conclusion that much of the Scripture, both the Old and the New, was originally formed in a liturgical context ..... The early Eastern Fathers who composed the prayers of the liturgy were also equally soaked in the Scriptures of the Old and New Covenants. And as the congregation listened to these meditations year after year through the liturgical cycle, the Scriptures became engrafted in the consciousness of the ordinary believer in a manner which is beyond the reach of conscious didactic instruction. The present writer whose family had possessed the Scripture in the vernacular ever since printing was introduced into his country, has learned the Bible more in the liturgy than by his own reading'. At a time when family prayers and devotions get crowded out of the family's life and the teaching of Scripture at schools and colleges is fast disappearing the need for a thoughtful use of this means of grace of the 'propers' at Christian worship cannot be over emphasised. In the Eucharist which has always been the Church's central act of worship the Ministry of the Word holds an important place and completes the Ministry of the Sacrament. This is as it should be because the purpose of the celebrations is to bring to us, and renew in us, the experience of the WORD MADE FLESH. The following testimony given by Cardinal Willebrands on the basis of his experience and knowledge of the Orthodox tradition about the Russian heritage of spirituality is valid for other Orthodox Churches too: 'For the vast majority of the Russian Orthodox faithful, the liturgy is the school of religion par excellence. It is the liturgy which gives them their knowledge of the faith and at the same time helps them to live their faith deeply. Participation in the liturgy thus constitutes for the faithful a permanent and profound formation. It is the explanation of the fact that it has been possible for the faith to persist and spread even in the face of very difficult situations, and this for the space of several decades'. (Interview of Cardinal Willebrands published in *L'Avvenue*, July 4, 1971). Gerald Ellard S. J. in his book *Christian Life and Worship*, following some of the Greek Fathers, calls the Christian Year an institution of 'supernatural pedagogy'. He says that in the Western Churches 'while the Mass remains the same, it is, week for week and day for day, given a different tone and setting by being brought into rhythmic relationship with definite historical events, or doctrines or persons'. The Church combines the purpose of instruction and devotion in a most helpful way through the collect and the Scripture readings which help us to direct our pointed attention on the central special message of the Church for the day. A properly planned scheme of 'Propers' should be a means of great value in imparting graded instruction in an atmosphere of devotion and solemn worship.

## THE PROPERS

### The Collect in the Ministry of the Word

In the Order for the Lord's Supper of the Church of South India the 'Ministry of the Word of God' begins with the saying of the Collect for the Day. The word collect (*Collecta*) may be used for the assembly or collection of the congregation for worship. But here

the term arises from the title *Collecta* used in the Gallican rite for the 'Collecting' of the petitions of the members of the congregation into a single prayer. It is therefore only appropriate that the collect should sum up and give expression to the predominant sentiments and aspirations aroused in the hearts of the people in relation to the special message and thought for the day. The 'Collect' is a highly developed form of prayer, distinctively western in origin. It has a form of great beauty and conciseness and a content that is full and unified (See Appendix 'Daily Prayer' ed. by Eric Milner). It is in keeping with the spirit of Catholicity of the Church of South India that it has enriched its liturgy by drawing on freely from the treasury of collects of the Western Church, especially from the Anglican Book of Common Prayer. Unfortunately many of the Collects translated into Malayalam are clumsy with the beauty and sequence of ideas sacrificed for retaining the Collect in the form of a single sentence. When it comes to effective communication the 'Children of the World' are every time wiser than the 'children of the light'. The pitfall could have been avoided if it was remembered that the unity, sequence and coherence of the ideas were more fundamental to a Collect than its retention within the bounds of a single sentence.

### The Place of the Old Testament Lesson

In introducing an Old Testament passage as a lesson for the service of the Eucharist in addition to the customary 'Epistle' and the Gospel the Church of South India has restored a fine and useful tradition of the early Church. The lessons from the Old and New Testaments serve the purpose of mutual supplementing and illumination and reminds us that the roots of Christianity are in the religion of Israel. The New Testament writers were generally steeped in the knowledge of their Scripture viz. the Old Testament. It was on the rock of the foundation of these Scriptures that their faith in Jesus Christ was built (John 5:39, Luke 24:27). Many of the New Testament passages including the teachings of Jesus can never be understood in their right perspective or full significance without a knowledge of the background in which they were written or uttered. This truth is well expressed in the couplet:

The New in the Old concealed  
The Old in the New revealed.

### The Epistle

The Old Testament Lesson is followed by the 'Epistle'. As the following hymn sung before the reading of the Epistle in the Malankara Syrian Church suggests the letters and the Acts of the Apostles formed the earliest written presentation of the Good News of Christ.

'Chosen Apostles  
Whom God sent to proclaim His Evengelion.  
Among the heathen  
Spread in all earth the news of His Kingdom  
Blessing rich for all those  
Who will accept it as their heritage.'

### The Gospel

The ministry of the Word reaches its climax with the reading of the Gospel which brings us face to face with the stupendous account of the Word of Life and Life made flesh (St. John 1:1-14).

In the service of the Holy Qurbana of the Syrian



Church the Priest reads the Gospel with the following introduction :

The life-giving proclamation of the Holy Gospel of our Lord Jesus Christ from the Gospel of.....who is the evangelist that preacheth life and salvation to the world. 'In the time of the dispensation of our Lord... who was incarnate of the Holy Virgin Mary, did these come to pass in this manner', and the people respond 'Thus we believe and confess'.

The solemnity of the reading of the Gospel is reflected in the following prayer in the missal (Munda Cor) said by the reader before the reading :

Cleanse my heart and my lips, almighty God, who cleansed the lips of the prophet Isaiah with a burning coal : through Your gracious mercy be pleased so to cleanse me that I may worthily proclaim Your holy Gospel.....

### The Preface

The 'Propers' of 'the Christian Year include also the 'Proper Prefaces'. The Preface refers to the words introduced into the central part or canon of the Eucharist (beginning with the 'Sursum Corda' or 'Lift up your hearts' and ending with the 'Sanctus' or 'Holy, Holy, Holy, Lord God of hosts') on the greater feast days. This Proper undergirds and highlights the message of the day and the act of God commemorated on the day. The Preface however is not part of the Ministry of the Word but comes under the 'Breaking of the Bread'.

### The place of the Psalm in worship

In the Order for the Lord's Supper of the Church of South India the rubric says 'a psalm or hymn may be sung' between the Old Testament lesson and the Epistle. The Lectionary provides an appropriate psalm or selected verses of it for each Sunday and for each special day of the year. This is again in the line of the best liturgical traditions of the Christian Church which can perhaps be traced back to the time of the primitive Church. Was not the first Lord's Supper concluded by the singing of the Passover Hymn? What could the hymn have been but a psalm—Thought by many scholars to be the Hallel, one or all of Psalms 113-118, for was not the Book of Psalms 'The hymn book of the Temple Liturgy, a book, quite literally, of 'hymns ancient and modern' since it contains poems of the period of monarchy, possibly as old as David and others composed as late as the 3rd century or even the 2nd century B.C.?' (Dodd—The Bible Today). According to a certain tradition Ignatius the first bishop (c A.D. 100) of Antioch saw a vision of angels praising the Trinity in antiphonal hymns and delivered the method of singing which he had seen in the vision to the Church at Antioch from where it spread to other churches (Cambridge Bible-Psalms, C.U.P.). Luther has gone so far as to call the Psalter a Bible in miniature and Calvin called it an anatomy of all the parts of the soul. Among the various branches of Christendom of the present day nothing is more common to all of them than the use of the Psalter. Above all there is overwhelming evidence in the Gospels of the supreme influence that the Psalms had on the Spiritual life of our Lord. How naturally and spontaneously the Psalms put appropriate words of prayer in the mouth of Jesus in the hour of trial and temptation (Luke 20.42; 17; Luke 23.46, Mark 15.34).

While the whole Psalter is part of the Christian Bible all the Psalms are not of equal value for worship. It is true that all the Psalms contribute to the development of Christian thought and pave the way for Christ's revelation of God and in this sense all of them are useful for instruction and edification. But when used for worship unaccompanied by instruction and explanations (which is not always possible during the worship) certain parts of the Psalter can jar and can cause offence to a Christian and mislead the attentive but uninstructed worshipper. Such for example are the imprecatory and venomous verses in the Psalms like the following: 'Let his (enemies') days be few..... Let his children be fatherless and wife a widow (Ps. 109); Happy shall he be who takes your little ones and dashes them against the rock (Ps. 137).' In the lectionary of the Church of South India the Psalms and the verses of the Psalms have been selected with discrimination and they make a positive contribution to the development of the central thought for the day.

### The Place of Hymns

It would be a serious omission if no mention is made of Christian hymns when we consider the 'Propers' of the season and the liturgy. Although hymns are widely used at present in almost all Churches, their use is left optional to the congregation as if they do not form an essential and integral part of the liturgy. Notwithstanding the great tradition for hymn singing at worship of the Churches which constituted the original United Church of South India—and methodism was said to have been born in song—even in the Church of South India hymns are given only a permissive place in the liturgy by the words 'a hymn may be sung'. Sacred music is the medium par excellence for the expression of devotion and for the communication and sharing of religious thought and aspiration. The Psalmist dins into our ears the place we should give to hymns in our personal devotion and congregational worship. 'Let us sing unto the Lord; Let us show ourselves glad in him with psalm; O sing unto the Lord a new song; sing, rejoice and give thanks; Sing we merrily unto God our strength; make a cheerful noise unto the God of Jacob; Take the psalm, bring hither the tabret, the merry harp with the lute; O Sing unto God with the voice of melody; O Sing praises unto our God; Sing ye praises with understanding'. The standard hymn books in English have been an invaluable source of hymns for Christian Churches and many of these hymns have inspired felicitous translations into the local language either in the original tune or with indigenous tunes. There are also original indigenous hymns and of lyrics of outstanding merit, hymns truly worthy of the finest tradition of hymnody of Christendom. Some of these it is true, have been composed by scholars but many by ordinary ministers, evangelists and laymen with no claim for great scholarship, education or literary attainments. This fact illustrates the truth of I Cor. 1.26 of how the Holy Spirit can inspire and enable ordinary men to fulfil His purposes. We have ecumenical obligation to share the rich gems of our Christian hymns with our brethren of other languages and of the Universal Church. The contribution made in this direction by the EACC Hymnal and in particular by the late D. T. Niles is highly commendable and worth following up on a larger scale.



## The Propers of the Church of South India

In the preparation of the Propers—'Bible Readings, Collects and Prefaces, proper for Sundays and special days, seasons and occasions'—the Church of South India had the great advantage of drawing upon the schemes of propers obtaining in the different traditions of the Churches which together formed the United Church. The Church had also the benefit of referring to the lectionaries of Churches which were outside the tradition of its constituent churches. The result is a scheme of propers of exceptional clarity, relevance and edification. The thought for each lesson given in the Book of Common Worship afford much valuable help alike to the minister and to the people. The selection of topics have been purposefully planned. The Collect, the Old Testament Lesson, the Psalm, the Epistle and the Gospel and the Preface, if any, provided for the Services of the Lord's Supper for each Sunday or Special day together with the Old Testament and New Testament Lessons for another service for the same day reinforce each other and have the cumulative influence of a concordance in arresting one's attention and converging it to the theme of that day.

## The Place of the Sermon

The rubric of the Liturgy of the Church of South India very definitely provides for the preaching of a sermon after the reading of the Gospel. In this also the Church follows the practice of the earliest gathering of Christian who continued steadfastly in the apostles 'teaching'. It is also found that in the earliest liturgies the lessons were followed by a sermon. The reformers reasserted the principle 'that the proclamation of the Word of God, both in Scripture reading and in preaching based on Scripture should be of equal status with the administration of the sacraments (Garrett—The Liturgy of the C.S.I.). It is indeed senseless to think of the 'Ministry of the Word' as separate from the 'Ministry of the Sacraments'. The two together form the Liturgy. It would be a good and highly desirable practice to use the sermon normally for the expounding of the lessons and for supplementing and reinforcing the message and thought provided by the Church for the day. If the minister does this systematically rather than follow his own inclination or fancies he would be helping to make the Christian Year really and truly 'an institution of supernatural pedagogy' and in effectively declaring to the people 'the whole Counsel of God' (Act. XX. 26).

## The Christian Year as a means of Grace

In the preface to Karl Rahner's 'The Eternal Year' John M. Shea S. J. introduce the Christian Year to the readers in the following words: 'The reader will do well always to keep in mind the basic unifying event of the Church Year which is Easter. All the feasts, all the seasons, point to and draw their power from Easter, for the celebration of the Easter is the celebration par excellence of the event that the Church is always celebrating, the death and resurrection, the 'paschal mystery, the centre, the heart, the core of Christianity. .... For our sakes the one single vivifying reality, compressed and concentrated in the Eucharist, is broken down through the liturgical year ..... It is as if one strong dazzling beam of

light shone down upon us from the risen Lord; this beam is refracted and diffused for our weak eyes through the spectrum of the Church Year'.

These words remind us that the whole of the liturgical cycle is naturally and most appropriately centred round the resurrection of the Lord. The apostles considered their very vocation to be that of being 'witnesses to Christ's resurrection' (Acts. 1.22). Historically the Sunday was the one day that the Church set apart as sacred, as the Lord's Day. Gradually the Church absorbed into this day many of the associations of the Sabbath. It was supremely the day of the resurrection of the Lord. It was also the birthday of the Church, the day of the first outpouring of the Holy Spirit, and the day of the blessed Trinity. Sunday is holy or set apart for the Lord so that the whole work-a-day week may through it become holy and sanctified. For this reason it has been said: As your Sunday so the day of your death.

The Christian Year is thus divided into weeks with a day as the subunit. The Jews celebrated their great feasts like the Passover for a period of eight days. The Church has followed this practice in celebrating certain important events. The feast itself is considered the first day. The Octave day or eighth day is kept with greater solemnity than the days within the Octave. This practice has been adopted in order to instil into us deeply and continuously the mysteries and graces associated with the feast.

The Christian Year falls into natural divisions related to the three central historic events in God's Plan of Salvation through Jesus Christ viz. the birth of our Lord (Christmas), the resurrection of our Lord (Easter) and the first outpouring of the Holy Spirit (the Pentecost).

The traditional pattern which the churches generally follow is one based on the Chronological order of the historic events in God's Plan of Salvation through Jesus Christ. The Anglican Church divides the year into the seasons of Advent, Christmas, Epiphany, Lent, Easter, Ascension, Pentecost and Trinity. The Malankara Syrian Church celebrates Trinity and Pentecost together. Although the Roman Catholic Church does celebrate Trinity the Sundays after Whitsunday till Advent are known in that Church as Sundays after Pentecost and not as Sundays after Trinity as in the Anglican Church.

The Church of South India has restored the original division of the year round the Birth of our Lord (Christmas), the resurrection of our Lord (Easter) and the first outpouring of the Holy Spirit (Pentecost). The message of each season and each Sunday and other special days of the season are embodied in the Propers for the season and the day.

The present writer feels convinced that as the Holy Spirit was powerfully and constrainingly at work in bringing together Churches of widely differing tradition to form the Church of South India, so in the preparation of the order for the Central act of worship of the Church namely the Eucharist, and of the Lectionary of the Church the Holy Spirit's guidance and direction were unmistakably and abundantly available to the newly formed Church right in its infancy.



# The Church and Evangelism Today

Of late, there has been a slackening in the mission of the Church both in South and North India, especially in the field of evangelism. Our Lord, at the time of His ascension gave a commission to His disciples to go and preach the gospel to every nation and to make disciples and baptise them in the name of the Father, the Son and the Holy Spirit. This, the apostles and other disciples did with fervour. They moved from place to place and preached the gospel of salvation, courting persecution, oppression and even death. Later, Apostle Paul cried 'Woe unto me if I do not preach the Gospel' 'I am not ashamed of the Gospel, for it is the power of God unto Salvation.' He wrote to Timothy, 'Do the work of an evangelist'. Thus he exhorted all the early Churches to preach the gospel which is the main concern of the Church of Jesus Christ.

While this was so, the picture of the Church at present seems to be different. The missionaries were the pioneers in the task of evangelism and took the Gospel of Christ to all corners of the country. They put up with all kinds of difficulties when visiting remote villages. It looks as if there is a gradual slackening of will and effort on this front after the missionaries have left; although the number of workers has increased. There seems to be little or no inclination to visit villages to carry the good news to the teeming millions. Is it not the responsibility of both clergy and laity to carry the light of life to these people in order that they do not perish without salvation? If we possess Christ, we must share Him with those who do not know Him. What shall we answer Him if asked about what we have done for Him at the end of time? Are we going to reply like the third servant with one talent?

Here are a few suggestions for spreading the Gospel, the main task of the Church and all its workers, both in South and North India. The Churches in these areas can organise teams of evangelists by enlisting (pioneers!) volunteers and directors of rural evangelism. Each unit of the Church must pick out workers of this type in its jurisdiction and entrust the team with enough copies of the Bible, Gospel portions, tracts and messages in different languages of the areas visited. If possible and feasible, a van can be used to carry them to unreachd places to deliver the message with the help of a

public address system or a portable mike-set. Each team must be given time tables and programmes to visit the villages to cover the entire area say the Diocese in a certain period of time. The Church should have its own spiritual satisfaction that it has done its best in evangelistic work among the non-Christians in its area. The Church must not merely be an organisation but it should be an organism with power. It is the power of God unto salvation to everyone that bears the Gospel to accept the Lord Jesus Christ as his personal Saviour. This is the most important part of the duty that is expected of the Church of God and the Lord Jesus Christ. The other things must come next. 'Every tree which does not bear fruit will be cut and broken down and cast into the fire' by the Father.

It is to be remembered that we Christians are some times labelled as 'anti-nationals'. We must shed the habit of styling ourselves as denominational Christians, like British Anglicans, American Baptists and so on. This naturally enrages and antagonises our non-Christian brothers. After independence it is meaningless to boast of these denominations and their missionaries which gives the impression that Christianity is a Western religion imported into our country. The use of English by most of our Christians also is an irritant especially in certain areas of our country.

We cannot preach the Lord Jesus Christ and His message effectively in denominational style. Christ must be preached in the Indian way. Was not Christ born in Asia, in the Holy Land of Palestine? But we seem to give the false impression, through our Western methods, that He is not. The Church in India must change its methods prayer, worship, the clerical robes and every thing in Christian worship that smacks of Western modes. In other words the Church in India must be indigenous with local or native customs and methods in bringing Christ to our countrymen. This also means that we must stop talking that we belong to this Church order or that Church order. This has no relevance in the present day situation. We cannot bring Christ to dwell among Indians if we continue our denominational habits and expressions. When one is an Indian Christian, he or she must endeavour to bring as many of his or her fellow Indians as possible to Christ with Indian customs and ways of life. That is we must make our religion a part of our cultural milieu. Christ is universal and He cannot be limited to any particular Church.

In this great task of evangelisation let us hope that the Church of South India and the Church of North India will unite to form the Church of India to present Christ in our country. Where there is no Gospel, the Church has no life and we have to answer God in His time. Let the Church in India, therefore rise up and think of evangelism and preaching in the best way possible in the true Indian way so that all our non-Christian brothers and sisters who have not heard of Jesus Christ as the Saviour can be brought into the joyous light of life, while there is still time.

*Proddatur.*

P. JOHN SREENIVASAN.



# PARADOXES

Yesterday....

on a tree  
that was cruelly jabbed into the sodden earth  
a man was made to hang ;  
naked and scarred,  
with flesh that oozed blood  
and with hair torn apart.

Yesterday....

a soldier walking that way,  
in a sudden burst of sadism  
pierced a sharp spear  
into his side,  
and it started all over again ;  
blood and water  
and then more blood.

Yesterday....

some people who were  
lazily hanging around  
were gossiping,  
' This man is actually a carpenter's son,'  
and others said,  
' His birthplace was a manger.'  
Some pedigree His !

Yesterday....

a group of young military men  
(Romans all of them)  
kept playing dice.  
They were gambling  
for a seamless garment,  
the only earthly possession  
of this poor Galilean Carpenter.

Yesterday....

his downfall came  
when he made incredible claims  
(You know, the Romans are not an unjust lot.)  
and taught impractical ethics.  
The gossipers chime in :  
' What claims ? '  
' What ethics ? '

Lose to gain,  
Weep to laugh  
and die to live !

Yesterday....

they were all paradoxes  
unacceptable to finite understanding  
and his way was refused  
his way of paradoxes.

Today....

in the loud clashing thunder,  
and the war-drum that beats in man's breast ;  
and then just beyond the horizon,  
in the golden streaks that outline the dawn,  
He still speaks, in paradoxes.

But we move along,  
with the rolling tide of mankind,  
caught up in frenzied activity,  
refusing to hear  
and understand.

But his paradoxes bring life ;  
for no plant shoots forth to life  
except a seed is put to death !

SHEILA VARGHESE.



# Emptied and Filled

I was talking to a friend about the wonder of God's forgiving love—which enables us to roll on to Him at the Cross our burden of guilt, thus enabling us to enjoy the peace of His grace and mercy. She then recommended to me the book, 'Enjoy the Journey' by Rev. Lionel Wiston.

As we approach the days that lead to Good Friday, the significance of the death, of the Son of God on the Cross amazes us anew. Rev. Lionel Wiston's story has been very meaningful to me and I wish to share its challenge with you all.

Rev. Wiston is a Minister of a Church in the United States. One day a very worried and desperate man, whom he had never met, went to visit him. He told him about his wife, who was in hospital on her death-bed and whose cancer had spread all over her body. But the poor lady was not prepared to die, and was very troubled and anxious. She had not made her peace with God and with man. Her life had been failure, full of resentments and ugliness and she had many reasons for being afraid to die. Rev. Wiston promised to visit her in hospital. When he saw her, he realised that she was truly a very unhappy and very sick woman. She was petrified with fear of death. Rev. Wiston tried to speak to her and read passages from the Bible. She did not seem to be helped. After a long pause, he gently asked, 'Will you do something for me?' She nodded. He asked her to put her hands on top of her sheet. She feebly did so. He then asked her to close her eyes and keep her hands cupped together. He then asked her to imagine walking to the top of a hill on which stood a cross. In her cupped hands, he told her, that she carried all her failures, her resentment, her weaknesses and in fact all the sins she had committed up till that moment. After a pause,

Rev. Wiston asked her just to unfold her cupped hands and drop her burdens at the foot of the Cross. He gave her the assurance that now her burdens had been removed from her and that she was free because her Saviour had taken over. He then asked her to cup her hands upwards again and feel that into the cupped hands the Lord was filling His love, His forgiveness, His joy and His peace.

The anxious husband and Rev. Wiston watched the relaxing of the formerly miserable and contorted face. A lovely smile appeared as she opened her eyes. They all knew, that come what may, the sick woman had found forgiveness. The husband whispered to Rev. Wiston that he had never seen such a smile on her face for a very long time.

The rest of the story in a nut-shell is that this apparently dying woman improved remarkably to the amazement of her doctors and her family. She lived a full and happy life for about four years, not only to make restitution but to enjoy the amazing power she had received from her Saviour who had died for her.

You and I can do this day after day—our cupped hands filled with our weakness—emptied at the Cross and being filled with what only God can give us—His joy and peace.

'Amazing love! how can it be  
That thou, my God, shouldst die for me. . . .  
My chains fell off, my heart was free,  
I rose, went forth and followed Thee.'

MANORAMA FRITSCHL

---

## The Kingdom of God

Are we in any mood to welcome this Kingdom of the Lord God Our Father in heaven? Do we examine at all our luxurious life-style, callous parochialism and interests of our selfish denominationalism? Do we function at all clerics or lay people as cross-bearing missionaries? We seem to enjoy freely and cheaply what we have inherited from Christ, who also cried on the cross 'Eli Eli; Lama Sabachthani?'

Have we also forsake Christ our Saviour and Redeemer, and fix our gaze on empty cross and lament over our inabilities to work further and farther to extend the Kingdom of God on earth?

Our Gospel preaching has no serious impact on our social concerns. We are too much entranced by our Holy Bible, organisational structures and on how to save and spend with no accountability. And we hold on to traditions, as if they could be preferred to any of the

'mansions above'. We pretend to preach Christ; but we actually preach implicitly all about Eternal fire and brimstone for others and not for ourselves, due to apathy and callousness towards our own neighbours. Our Sacramental Theology is solely at variance with all aspects of our practical lives. We court divisions among ourselves, and spurn the lesson of the Last Supper, where all disciples sat together and were close to the Body of Christ. We do not stand for any kind of intimate sharing fellowship among those, with whom we communicate. Do we share anything at all with others, before we share the Holy Eucharist at the Banqueting Table of Our Lord? Against the environment of dehumanising huts, we enjoy life in costly clothes, when one half of India goes 'half-naked'. Look at our costly furniture, stupendously dazzling Mass-vestments and altar decorations (of course to honour and glorify the Lord-Jesus in the Eucharist) and our golden crosses, while we read that 'Jesus withdrew again to the Hills by Himself' (John 6: 15).



These are not uncommon experiences, as they emanate when we re-examine the strongholds of Petrine Roman Catholicism, Pauline Protestantism or Johannine Orthodoxy, as in the West Coast of India. Our Social relations are woefully greed-based in many respects. Let us face together the heroic nature of Christ Our Lord, and unravel our present preaching of the Kingdom of God with truthful trends to lay our faces to the dust and din of public life.

The fullness of the Gospel of the Kingdom of God has to be taught and practised by all of us, if we are actually the real brand of Christians, as we ought to be. The Lord entrusted us on the Day of the Pentecost to create and nurture an egalitarian sharing humanity out of the Redeemed children of God on the Cross. This Pentecostal sharing is the impulsive power of Christ's affection for us all. As in the unity of the God-head (The Trinity), there is co-equality, co-eternity and co-essentiality, so that (as honest Christians, like the Honest Thief by the Cross of Christ) we also have to share our riches (temporal and sacred) among our neighbours, and preach Christ to heal wounds in various walks of life.

This is the saving Love of the Triune God, through Jesus on earth for thirty-three years. Let us rejoice with those who rejoice, and particularly weep with

those who weep, and thereby set up the Kingdom, noted for equity and equality. The poor can never better themselves, unless the rich become poorer. This is the passion story of Christ, whom we should preach to set up the Kingdom of God. Compassion is a missing virtue among most of us. And empathy is considered a costly commitment! But Our Lord was the suffering Servant, as in Isaiah 53.

The hunger of India (for food and for spiritual thirst) ought to be our hunger too. Says Paul to the Phillipians 1 : 27 'Let the manner of your life be worthy of the Gospel of Christ'. Again in Philip : 2 : 5, 'Let the mind of Christ be in you'. This way lies the continuation of the incarnation and extension of the cross of Christ.

During the Post Xmas Days, it will be helpful to consider the coming of Infant Jesus on these trends, which point to the Triumph of the Cross of Christ against our present background of ultra-nationalism and overwhelming personal ambitions. Against Communism and Materialism, only the Gospel of the Kingdom of God can and should take its place. This ought to invite our voluntary acceptance.

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# Seminar of Inter Professional Dialogue

## REPORT

The Inter Professional Dialogue Seminar called on the Theme 'Social Change' was organised by the Community Service Centre, Madras, in collaboration with the Christian Institute for the Study of Religion and Society, Bangalore on 21st March, 1981 from 4:00 p.m. to 8:00 p.m. It is called in other words as an Anniversary Get-together of Inter Professional Dialogue Group. As the theme of the Seminar was Social Change, it was a gathering of intellectuals and the hours of participating and sharing was so thrilling, learning, enriching and enlightening. Delegates and dignitaries from all walks of life such as Theologians, Lawyers, Jurists, Police Administrators, Psychologists, Doctors, Engineers, Professors and Politicians, etc., participated in this Seminar. The significant aspect of this seminar was that many of the members were present with their wives which was an added joy and fellowship for the occasion, to be privileged.

The four hour long programme was divided into two sessions. The Hon'able Deputy Speaker of the Tamilnadu Legislative Assembly Mr. Paul H. Pandian, M.A., B.L., was the Chairman for the First Session. Dr. A. S. Baskaran of CISRS, Bangalore, welcomed the delegates and introduced the guests with his usual professional style, without failing to recollect the days he was associated with Mr. Pandian. The Chief speaker for the Programme was the learned Justice His Lordship S. Mohan of the Madras High Court. The Chairman introduced the topic with a parallel introduction to the speaker, expressing the relevant choice of the right speaker for this particular Seminar, affirming the Justice's desire for and role in 'Social Change' as a Public Servant by way of confirming his contributions to this great task and appreciated his long endeavour of transforming men of his reach calling every one for a radical social upliftment. Mr. Pandian was very eloquent and expressive in thought though he was very apologetic in approach, hoping rather wishing that no Press-men were present in the Hall to get his thoughts exposed to the press. There was an unique expression, a genuine commitment, a sense of dedication and a true fellowship in his talk. The Key-note of his opening talk was a 'Call' to serve God and to Serve Mankind that we may all see a 'changed society'—a change to betterment and welfare. In the course of his talk he high-lighted the ideal that the very purpose of our 'being' is to contribute ourselves for the development of the society in particular and for the nation at large. He presented himself with deep clarity in thought.

Mr. Justice Mohan gave an interesting treatise on the topic 'People's involvement in Social Change towards Social Justice'. He emphasised the need for social change and stressed the point that the educated mass of the community should come forward to contribute to this high cause. Though he was very critical in his approach to the issue, analysing on the constitutional

basis, he was aware of the limitations confronted in a vast country like ours. He was of the opinion that mass communication and literacy is the only way to bring awareness in the public. At this juncture he also pointed that educated men and women should come forward to reach out into all the corners of the villages to conscientise people on problems of national importance and on socio-political and economic affairs. Above all, he contented that the ethical, moral and spiritual growth of the people could tell upon a society's 'Real' and 'Total' growth and that the importance of the 'Values in life' should be focused in all our lives.

He made his entire talk very interesting and substantiated his 'Call' to public life by making references from classical to modern Political Philosophers from the time of Plato to Harold Laski. He was of the opinion that those who are called to public life should come forward with a sense of service and dedicate and rededicate themselves for this cause alone not taking Public Service as a profession but as a vocation.

The general discussion that followed gave opportunities for the delegates to share their views on the topic. Mr. Justice Sadasivam, Mr. Chidambaram, Rev. Dr. P. David and Dr. Baskaran contributed much to the general discussion. The one question that was all through left unanswered was the alternate structure or Machinery for an immediate change or remedy which was everyone's ultimate concern.

In his concluding remarks the Chairman once again confessed his desire to work for social change and suggested that similar seminars may be arranged in district head-quarters so that men of different professions may come closer to serve the society. He was much unhappy that learned, honest and talented people were not prepared to offer themselves for public life accepting politics as a career; but however happy that such a trend was changing and that men of talents were called and commissioned for this mission of Social Service.

Dr. M. Abel, Principal, Madras Christian College was the Chairman for the Second Session of the evening. As Hony. Director of the Community Service Centre. Dr. Abel in his address mentioned straight that our concern was neither within the four walls of any Conference hall no theoretical—but we were for more than that and that ours was a 'doing mission', practical in nature to see and make others see and enjoy.

Dr. K. Rajaratnam, Director, Division of Social Action, UELCI, was the speaker for the evening. A Professor of Economics turned Church Leader, Dr. Rajaratnam has contributed immensely for the Lutheran Churches in particular and to the World-Churches in

(Continued on page 18)



# News from the Dioceses

## MADURAI-RAMNAD DIOCESE

### The American College Centenary Celebrations 1881-1981

Most of the educated people in Tamil Nadu and Kerala know that the American College started work in 1881 at Pasumalai with the surprising small number of six students, obtaining affiliation from the Madras University. The crying need for higher education necessitated the move of the College from Pasumalai to the centre of the City of the Madurai in 1904. The expanding college, with increasing influx of students from Kerala also, as well as the great vision of Dr. William Zumbro led to the establishment of the present campus, north of the River Vaigai, in 1909. Its being raised to a first grade College in 1913 was an inevitable step of advance. Similarly the upgrading of the College to Post Graduate Status in 1958 was a natural development. The College continues to be a leading institution with four Post Graduate courses, 1,200 students and 110 members in its faculty under the aegis of the Madurai Kamaraj University. Since April 1978 it has most appropriately been functioning as an autonomous College, with significant ventures including research, orientation to present needs and emphasis on such relevant learning as is not rigidly tethered to examination goals. It need not be said that accommodation, equipment and teachers with wide outlook, are in conspicuous evidence. Much good resulted from the link for nearly two decades between the College and the reputed Oberlin College in the U.S.A.

The Centenary Celebration on 27th, 28th and 29th of March 1981 was not a mere ceremony commemorating age, but an occasion for reviewing the steady growth under dedicated Principals and Professors, and for emphasizing the need to keep aloft the banner of Christian Service in the ever-widening vista of sound education fitted to the changing needs of the Nation.

In the meeting held on the 28th in the gaily illuminated Centenary Pandal. Mr. Eric A. Gass, representative at Bombay, of the United Church Board for World Ministries presided. Addresses were delivered by the two living retired Principals (Mr. S. J. Savarirayan and Dr. M. A. Thangaraj) and the presiding Officer, each striking a different note in pleasant harmony. The most notable event of the meeting was, however, the presentation of 'Ponnadais' to all retired members of the faculty and members of the non-teaching staff of all categories who were present on the dais. This was a due and fitting recognition of the share that the former members of the staff had borne in the work of the institution. The oldest living student (93 years) and the first woman student of the College (Miss G. Davamani) were garlanded. On 20-3-1981 respectful homage had been paid to staff members who had died, by laying flowers over their graves.

The Central function of the Celebration was held at 10-30 a.m. on 29-3-1981 with Mr. Richard Dubie (Member, Board of Trustees, U.S.A.) in the Chair. The present Principal, Mr. P. T. Chellappa presented

the centenary report; felicitation speeches were made by Mr. A. G. Subburaman, M.P. (a leading citizen of Madurai) and Mr. K. P. Rm. Rajaratnam, President of the Alumni Association. This was followed by a courageous and stirring speech by the Hon'ble Thiru C. Aranganayagam, Minister for Education, Government of Tamil Nadu.

In the evening of the same day (29-3-81) the Thanksgiving Centenary Service was held at the Jubilee Chapel of the American College. In the unavoidable absence of Rev. Dr. Gerald Parker (Member, Board of Trustees, U.S.A.) Mr. S. J. Savarirayan preached a sermon based on Joshua 1: 5-7. 'As I was with Moses so I will be with you; I will not fail you or forsake you. .... only be careful to do according to all the law which my servant Moses commanded you.' The Rt. Rev. Dr. D. Pothirajulu, Bishop, conducted the service and an excellent choir was in action.

The above is only a sketch omitting many worthy names and events in the attempt to convey in the shortest compass an idea of the celebration and avoid detailed narration.

Madras-600 041

10th April, 1981:

S. J. SAVARIRAYAN.

## KARNATAKA CENTRAL DIOCESE

15th April, 1981

*Dear Brothers & Sisters in Christ,*

It is with a heart full of praise to God that I am writing this letter to you. God has led our Diocese in a marvellous way. The Court cases have been withdrawn and it is now possible for us to work together for the building up of our fellowship.

It is indeed marvellous that this development towards peace in the diocese has been brought about, not through Court decisions but through genuine change of heart and willingness on the part of many to go to disputes settled through the means available within the fellowship of our Church, represented by the Diocese and the Synod.

This development certainly calls for special thanksgiving, Easter day, when we celebrate the victory of God through the raising of our Lord Jesus Christ from death is very appropriate occasion to offer our special prayers to God. What we have gone through in our diocese is resurrection experience.

Through this letter, I call upon all the Presbyter in charge of the Easter Day Services to arrange for special prayers. The enclosed prayer may be used.

On Monday, 20th April, 1981 at 6-30 p.m. a united service of thanksgiving and prayers for peace in our Diocese is arranged to be held at St. Mark's Cathedral Bangalore. The Moderator and other Officers of the



Synod will participate in this Service. Presbyters and other representatives of congregations will kindly urge as many members as possible to join in this service which will be a symbol of our commitment to witness to our fellowship in Christ. It is important that every congregation in the Diocese is represented at this service.

It is significant that I am writing this letter on Maundy Thursday, when we remember Christ's new commandment that we love one another. May God enable all of us to be renewed by his love. May God grant you all a blessed Easter.

Yours in Christ,

J. R. CHANDRAN,  
*Moderator's Commissary.*

## TIRUNELVELI DIOCESE

### International Year of the Disabled Persons (IYDP) Special functions at Palayamkottai :

The Church of South India—Council for Child Care (CSI-CCC) organized special functions and an exhibition of the IYDP at the Florence Swainson High School for Deaf, Palayamkottai on 12th, 13th and 14th March 1981. Several homes for the handicapped (Deaf, Blind, Polio, Leprosy afflicted and orthopedically Handicapped) supported by CSI-CCC in South India participated in the functions.

### IYDP Inaugural Function, 12-3-1981.

The Rt. Rev. S. Daniel Abraham, B.D., S.T.M., Bishop in Tirunelveli, presided and the Most Rev. Dr. Solomon Doraisawmy, B.A., L.T., B.D., Moderator, CSI, Chairman CSI-CCC, delivered the Commemoration address. Mr. V. Sundaram, I.A.S., Chairman, Port Trust Tuticorin, delivered a special address and declared open the exhibition. Entertainment by children of Handicapped Homes followed. The audience was challenged to think of and act upon the IYDP theme, 'Full participation and Equality'. The exhibition was very impressive and attracted a large number of visitors.

### IYDP Public Meeting, 14-3-1981.

The Moderator, CSI, presided and Mr. Bhaskar A. Bhasme, B.A., LL.B., S.T.C., Director Secretary CSI-CCC, gave a short history of CSI-CCC. The Rt. Rev. S. Irudayaraj, D.D., D.C.L., Bishop of Palayamkottai and others offered felicitations on the occasion.

Mr. D. Edward Jonathan, Superintendent, School for the Blind, Palayamkottai, and the Rev. S. P. Swamidasan, Liaison officer of CSI-CCC, Tirunelveli Diocese, were honoured with Ponnadai (golden shawl) for their meritorious service for the handicapped.

R. JOSEPH.

## NEWS FROM KARNATAKA SOUTHERN DIOCESE

### February-April '81

The Christian Arts & Communication Service (CACS) led by Rev. Suvishesha Muthu, Director, performed in several parts of South Kanara, during the month of February. Many non-Christians appreciated this

novel method of proclaiming the Gospel in song and dance.

The B.E.M. Girls' Orphanage, Mulki, celebrated the 125th Anniversary of the Institution on 5-4-1981. On this occasion Bishop S. R. Furtado, laid the foundation stone for a Vocational Training Centre Cum Hostel Building.

*Superintendent,*

C.S.I. (Basel Mission) HOSPITAL,  
UDIPI. S. K.

## UNITED THEOLOGICAL COLLEGE, BANGALORE

Main Events at the meeting of the Governing Council.

The 71st annual meeting of the College was held on Friday, 3rd and Saturday 4th April, 1981. The meeting was presided over by Dr. M. Abel, President of the College Council.

I. The forenoon of Friday was devoted for a joint seminar of teaching staff and members of the Council on the theme: 'INTER-FAITH DIALOGUE IN THE CONTEXT OF THEOLOGICAL EDUCATION'. 3 papers prepared by members of the teaching staff were read and discussed in the seminar. These papers were :

1. The Significance of the Study of Religions for Inter-Faith Dialogue.
2. Inter-Faith Dialogue and Contemporary Social Issues.
3. Some Theological Issues connected with the Question of Inter-Faith Dialogue: One Man's Perspective.

II. The following were the main actions of the Council :

1. It was reaffirmed that for admission as well as award of Scholarships, candidates sponsored by the churches and supporting bodies of the college have priority over independent candidates. It was also decided to ask the churches to co-operate with the college in observing the time table adopted for admission procedures. The Council also noted with appreciation the new arrangements for interviewing candidates before admission and the Remedial English course for both B.D. and M.Th. candidates.
2. Approval was given for a consultation with church leaders and others on the nature of the programme to be developed by the college in relation to Social Research.
3. The Council agreed to hold a programme of Dialogue with academic communities once in 2 years. Accordingly the next consultation will be in April, 1982 with the theme : Pursuit of Truth in Relation to the situation of the Scheduled Castes.
4. The Council gave tentative approval to the New Structure for Internal administration and authorised its adoption experimentally for at least one year before making the necessary amendments to the Constitution and bye-laws. According to this New Structure, the



main policy-making body for internal administration is the Student-Staff Council consisting of representatives of both students and staff. All members of the teaching staff will constitute the Faculty. There will be a student representative in most of the major committees such as the 2 Divisional committees and committees for Library, Worship, Campus Care, etc. The committees through which matters related to the internal affairs will be referred to the Governing Council, so far known as the Faculty, will now be known as the Senate.

The main objectives of the new structure are responsible and democratic participation by students and faculty in decision-making, simplifying of procedures and fair distribution of administrative responsibilities of the teaching staff. The Council also noted that a students' association has been formed to function as a responsible forum for students' opinion.

5. Another major decision taken by the Council was in relation to procedures for the appointment of a Principal of the College. After adopting the guidelines for the appointment of a principal, the Council also appointed a Selection Committee with Dr. M. Abel, President of the Council as chairman, for proposing a name or names to be considered by the Council for the next principal of the college.

Members of the Selection Committee are :

The Most Rev. Solomon Doraisawmy,  
Moderator, CSI,  
The Rev. Jayaseelan Jacob, Bishop of the  
TELC,  
Bishop M. Elia Peter, Bishop of the  
Hyderabad Area of the Methodist Church  
in India,  
and Mr. A. Kadirgamar, Principal of the  
Jaffna College.

6. The Council granted the Rev. A. P. Nirmal, Asst. Professor in the Department of Theology and Ethics leave of absence for a period of 3 years to enable him to accept his appointment as Principal of the United Theological Seminary of Maharashtra, at Pune.
7. The following new appointments were made :
  - (i) Rev. A. Koshy Muthalaly, M.T., as lecturer in the Dept. of Pastoral and Christian Education.
  - (ii) Rev. J. Paul Rajashekar, as Lecturer in the Dept. of Theology and Ethics.
8. The Council also approved the building plans to provide a women's hostel and additional housing for married students, teaching staff and maintenance staff. It was noted that the estimated cost for these buildings would be about Rs. 27 lakhs.  
The Council further reaffirmed the need for additional funds (about 40 lakhs) for endowment. Bearing these needs in mind, the Council decided to make a special appeal to the supporting churches and mission boards and other related agencies for contributions.
9. *Dialogue Centre* : The Council also gave approval to the proposal from the Faculty to

establish a Dialogue Centre at the College for promoting dialogue among people of different faiths. This programme of the college is expected to bring together under the auspices of the college people of different religious traditions for the sharing of religious beliefs and doctrines, spiritual experiences and worship practices. During 1981-82, is proposed that the theme or perspective for the dialogue will be 'Mobilising religious resources for social change'.

- III. At the Valedictory Service held on Sunday, 5th April, 1981, Rev. Stanley E. Downes, the General Secretary of the Methodist Church in India was the preacher. His theme was 'Builders of God's Building'. Dr. M. Abel, the President of the Council, gave away the certificates and diplomas. 61 students were valedicted, of whom 20 were postgraduates, 23 were ministerial students, 10 YMCA trainees, 3 student wives and 5 special students.

J. R. CHANDRAN,  
*Principal.*

8th April, 1981.

#### Seminar of Inter . . . .—(Continued from page 15)

general. With the tremendous experience he gained from his active participation in Church and Society he enlightened the delegates on 'People's Aspirations, Struggles and development towards Social Change'. He spoke mostly from his own personal experience relevant to the Indian and rural context. He explained that Aspirations, Struggles and Development were the three vital stages of social change and added on to say that aspirations came from knowledge and awareness. For this, he said it was the duty of the elite class to teach the people to bring into the knowledge of what had been happening around them. The second was the stage of struggle—which nobody wanted as it involved risk. The human nature was such that, every one wanted to be safe and secure. He said where there was no struggle there was no growth and no development. This needed maturity of the mind and spirit. He also pointed out that total development was a process with infinite well-being beyond social, economic and political change and growth.

This was followed by general discussion. One of the important questions raised for clarifications was if Social Change was a process, passing from stage to stage after, after three decades of independence we are in which stage of the process of change. Here the Professor had to acknowledge the limitations involved and he suggested means for the parallel change too.

The Chairman in his concluding remarks pleaded that the educated class of the society has a definite call both from God and humanity to serve the country with zeal and commitment to the welfare and well-being of the individual and the community. This he added was our mission as well as our commission.

Mr. K. Matthan proposed a vote of thanks. Thanks to God as it was a time of great Joy and Fellowship.

K. JAYAKAR BABU,  
*Programme Secretary*

[MAY-JUNE 1981]



## BOOK REVIEW

**A Community College For India :** By Ganapati Ramakrishnan : Published by the Institute for Development Education, Madras, 1980. Pp. 190. Rs. 7.50.

Critics of the present system of education in India are innumerable. Everybody thinks that he is competent to expose the defects of the Indian Educational System. Much has been said and written about the outmoded and uncreative nature of our educational system and its failure to meet the intellectual demands of the student and his social and employment needs. It is even said that it alienates the student from his community and socio-cultural environment. Many are the Jeremiahs who bemoan the gap between the college and the community. As against the legion of critics, there are only a few who have ventured to put forward any constructive alternative to the existing system. The book under review represents one of those little lamps lit amidst the encircling gloom and despondency.

This book, as Dr. Chandran Devanesen says in the Foreword, 'is not just a brain wave but the outcome of a felt need'. It is a response to the challenge of the village community of Salur in the district of Vishakapatnam in Andhra Pradesh. The prospects of starting a good college at the senior level prompted the Director of the Institute for Development Education along with a few others to visit Salur and explore the possibility of opening a College different from traditional colleges of formal education. It is in this context that the concept of community college was taken up for serious consideration and study by the Institute which has published the book under review.

Starting with an analysis of the shortcomings of the present educational system, especially of its inadequacy to meet the educational needs of the awakened rural

communities, the author goes on to establish the suitability and efficiency of a Community College to provide the right type of education needed by Village Communities. The concept of a Community College, its meaning and purpose are explained well in the light of American experience with Junior Community Colleges. It is emphasized that a Community College represents a radical approach to higher education in so far as it aims at 'linking education, development and the community'. In order to bring higher education within the reach of the poverty-stricken rural masses and solve the problem of unemployment of college educated youth, the author says, India must opt for Community Colleges which will impart non-formal and life-long education to the Village Communities and thereby improve the quality of life of their members. Summing up the purpose and functions of a Community College, the author says: 'The Community College must be a catalyst for self-improvement and a locus for the varied community needs. Its mission is continuing renewal of occupational and personal activities of the members of the Community. Its promise is the development of the Community, not an agency for distributing certificates and diplomas'.

The author's advocacy of the idea of a Community College is unassailable. However, there is no evidence of his awareness of the practical problems involved in giving an institutional shape to this new and meaningful concept. The treatment of the subject seems to be rather sketchy and lacking in depth. At the same time the reader cannot but commend the author's effort to introduce the idea of a Community College in a simple and lucid style. All those who are in search of an alternative model of education relevant to Indian conditions will find the volume helpful and illuminating.

M. ABEL.

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### ***MAY PLEASE NOTE***

1. In view of the increased cost of paper and printing, the synod Working Committee which met on March 31, 1981 has resolved to increase the annual subscription of "The South India Churchman" from Rs. 6 to Rs. 10. This will come into effect from *January 1982*.
2. The revised advertisement tariff from January, 1982 is as follows :

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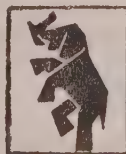
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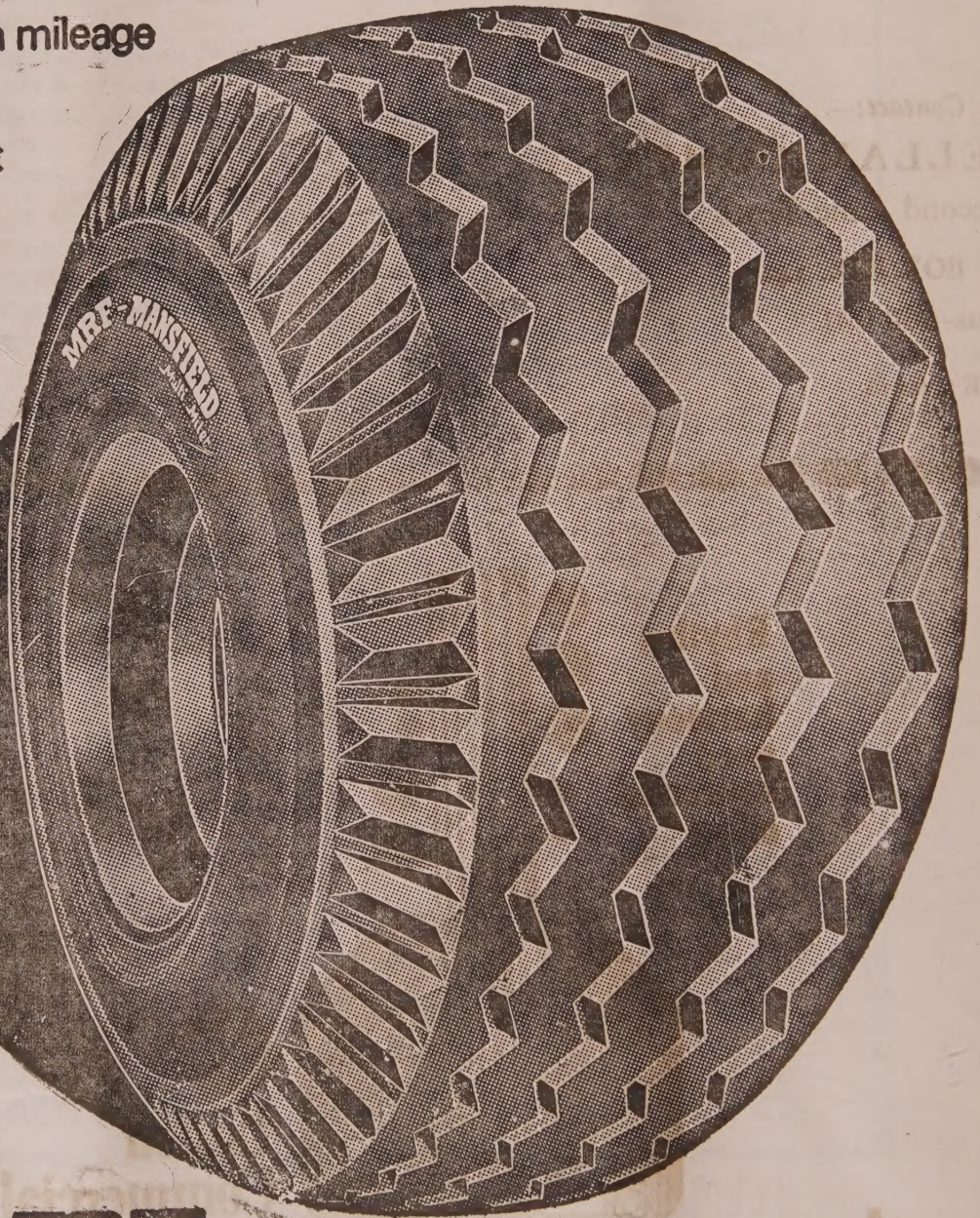
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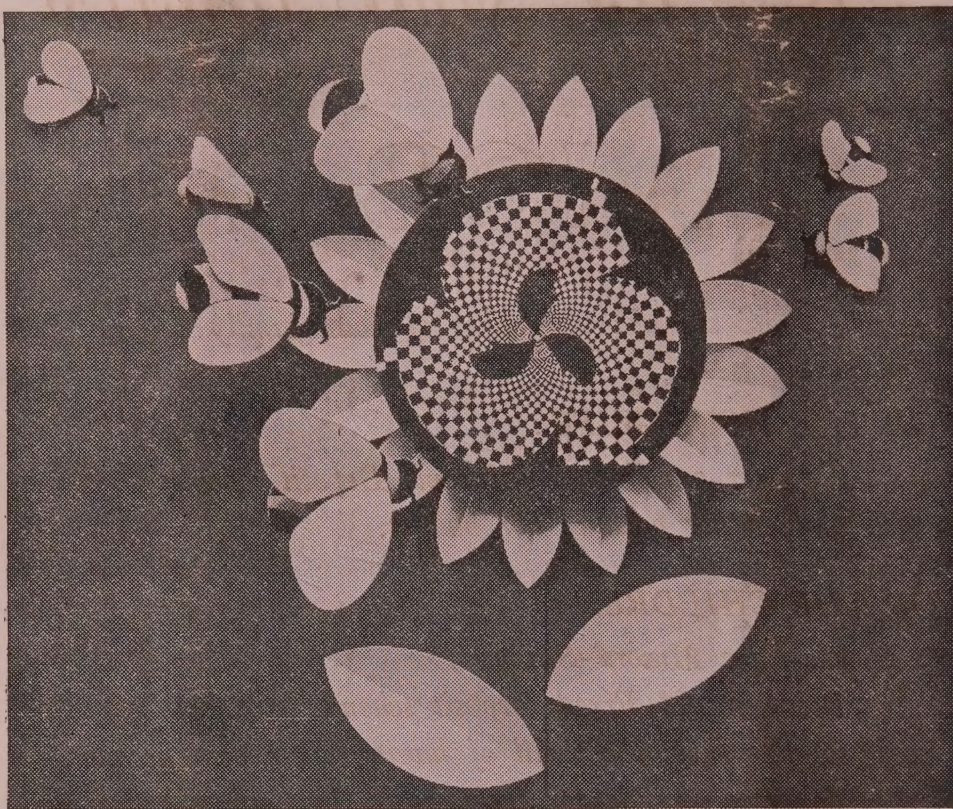
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